

LESSON 12

CHESED - MERCY

'The fourth Path (Sephira) is called Cohesive or Receptive Intelligence because it contains all the Holy Powers, and from it emanate all the Spiritual Virtues with the most exalted essences. They emanate one from another by virtue to the Primordial emanation, the highest Crown, Kether.'

This Sephira is called Cohesive Intelligence because when ascending the Tree from Malkuth to Kether it is the highest level of development in terms of manifestation (showing the unification of the masculine Geburah with the feminine Chessed) for when the Abyss is crossed, manifestation is lost to emanation. In terms of descent, Chessed is Receptive Intelligence because it is the manifested point of Binah - the Mother - and as such, represents that receptivity associated with its feminine nature, hence its title of Mercy.

Chesed is not only the Sephira of Mercy but the Daughter of Binah as well. Since it is formed from the receptive part of Binah it takes that part of its nature which is extreme and strongest, granting clemency and hope to all who enter or draw from its realm. By virtue of its extremism its centre is then considered masculine though its outer shell shows a strong empathy with the water element. Chensed is in fact the start or finish (depending on ascent or descent) of the second Triad of

the Sephiroth and its Rabbinical title is the Microprosopus (the Lesser Countenance) which in simplified terms is the manifested universe, the materialisation of the Macroposopus which is the grand scheme of emanations from the higher planes.

One of the magical experiences of Chesed is the 'Vision of Love'. This refers to the fraternal love of ones fellow man and this is amply illustrated in the Yetziratic Text which states that Chesed 'contains all the Holy Powers, and from it emanate all the Spiritual Virtues with the most exalted essences'. These are of course directed from the highest source (within the individual). The motives for such feelings are beyond reproach because they come from the deepest yearnings of the soul and as such wish to embrace all with the eternal love of all living creatures, for it is written in Ps XXV 10: 'All the paths of Tetragrammaton are Chesed and Aemeth, Mercy and Truth.'

The Magical weapon of Chesed is the Wand of the Chief Adept of the R.R. et A.C. In the ritual of the 5=6 the following description is given: 'My Wand is surmounted by the Winged globe, around which the twin serpents fo Egypt twine. It symbolizes the equilibrated force of the spirit and the four elements beneath the everlasting wings of the Holy One.' Another viewpoint put forth by a Golden Dawn member shows a different aspect of the representative features of the Wand: 'The winged disk also stands for the divine egg of Isis mounted on a phallus while the twin serpents show the balanced energies of union - the highest point of religious ideals. As the equalising force balancing the

two currents relates to the androgynus concept we cannot help but associate it to Philosophical Mercury.'

The Geometric association to Chesed is the square in a circle. Mathers, in a Golden Dawn Knowledge Lecture (related to Chesed) wrote the following: 'The square is an important lineal figure which naturally represents stability and equilibrium. It includes the idea of surface and superficial measurement. It refers to the Quarternary in all things and to the Tetrad of the letter of the Holy Name Tetragrammaton operating through the four elements of fire, water, air, and earth. It is allotted to Chesed, the fourth Sephira and among the planets it is referred to as Jupiter. As representing the four elements it represents their ultimation with the material form. The four angles also include the idea of the two extremities of the horizon, and the two extremities of the Median, which latter are usually called Zenith and Nadir, also the four cardinal points. The number of degrees of a great circle cut off between its angles will be 90 degrees, the number forming the astrological Quartile or Square aspect, potent and evil. There is only one way of inscribing a square in a circle, that is, reflected from every second point'.

The Virtue of Chesed is Obedience and the meaning of this word is to submit to the control of or to comply to the commands of. When applied to Greek or Hebrew philosophy this virtue leans very heavily in the direction of the wife obeying the husband which fitted into the written and oral traditions of the then law of both man and God. However, when taken from an esoteric stand-

point relating to this Sephira that the true course of action of life has been outlined by the emanations of Chesed and the individual must obey these guidelines or principles set down by Karma if the true value of life is to be discovered and utilised.

The Vice of Chesed is simply Disobedience and typifies the actions of a rampant force which shatters the boundaries of our designs and for the most part goes against the common good. This shows the lust for power as the feminine instincts of Chesed are reproduced and multiplied then taken to an extreme.

The Mineral drug associated to Chesed is called Stannum (a homeopathic medicine made from tin) and acts mainly on the liver though its psychological benefits are said to bring people out of themselves by making their nature more jovial. Stannum has a defined effect on diseases such as arthritis though overall when used medicinally it alters the cell structure and enriches the blood which when simplified is called molecular nutrition. The entire concept of this mineral drug is one of preservation for if correctly prepared it can be administered both externally and internally.

The God name for Chesed in Atziluth is AL which when translated simply means God. The Hebraic roots of this word show signs of power and extensive movement. As a hieroglyphic symbol it shows both concentric and excentric force. On the journey up the Tree AL has the effect of loosening the bonds of physical existence and preparing the soul for its journey through the

abyss to the prematerial state. If the soul thinks it is ready to cross, Mercy is then given by AL to let it depart from Chesed but the success or failure of the crossing is really up to the individual will of the soul. If the soul is unprepared for the crossing AL will help by instruction in loosening the Karmic ties by providing a life or series of lives on earth that if the soul experiences can provide the correct criteria for a safe crossing.

The Briatic emanation of Chesed is reflected in the Arch Angelic name of Tzadkiel which means "Righteous of God" (another version of this name is Zadkiel and when translated is "Gods Justice"). The modern implication is that a certain state of purity (for the want of a better word) has been achieved. Tzadkiel works directly under the influence of AL and establishes Karmic patterns for us to observe and which are in fact our last bonds of materialism. Tzadkiel in fact establishes a law or pattern for us to follow that is considered Merciful for it is his job to make sure the wheel of cause and effect is evenly balanced. Tradition states that Tzadkiel assists his fellow Archangel Michael in holding the Holy Standard during the battles with evil. It is this Archangel that stopped Abraham from sacrificing his son and as such is often associated with Mercy.

The Yetzirac influence are the Chasmalim who are called "Living Creatures" and sometimes called "Dominations". The oral tradition associated with this angelic choir is "To dominate; procure liberty; vanquish enemies; give the authority of Princes over all kinds of persons - even Ecclesiastics". The Chasmalim

in fact have the task, during our lives on earth (while under the reign of Chesed) of manipulating the Karmic patterns, or in simple terms, discriminate the adverse influences of the other Sephiroth. They bring together and separate people for the common development of the individual souls concerned. It is they, on a day to day basis, who control the Karmic Law of Chesed.

Jupiter is the Asiatic influence of Chesed and has earned the title of "The great benefic" because its general meanings are associated to good health, wealth and happiness. This is truly the guiding planet of the beautiful people. Its base meanings are attributed to expansion and growth in all aspects of ones life. The esoteric concept of Jupiters effectiveness is to consider growth in the universal consciousness both in an individual as well as a group or even on a national format. The magical image of Jupiter is that of a mighty throned king which is also the image of the Sephira.

The Qlippothic element of Chesed is called the Gagh Shekelah and they are sometimes called the "Disturbing Ones". They have often been seen as black cat headed giants. The chief angels of the Gagh Shekelah are Aziel, Chataeiel and Agniel. Their duties are varied but it is said that they attach themselves to weak members of the human race so that they can drain their power. In return they give instruction in the evil sciences and teach how to use such arts as astrology for the benefit of the Qlippothic forces. The energy here is one of general weakness in most

fields of endeavour from psychological to the physical.

The Tarot cards associated to Chessed are the four fours which show the beginning of manifestation. The emanations above the abyss have come down and crystalised. The Four of Wands as Lord of Perfected Work shows the harmonising transition through the Abyss while the Five of Cups shows the Blended Pleasure brought about by a more thorough unification with the lower Tree. The Four of Swords shows Rest from Strife which the new growth needed after the perilous journey from Binah, a period of convalescence. The Four of Disks as Lord of the Earthly Power shows the completion of a cycle - Perfection.

In Egyptian mythology Am'en was King of the Gods and was identified by two long plumes surmounting his headdress. The word Amen means "something which cannot be seen, hidden". Another root form of Amen is Men - "to abide, permanent". This refers to the creative power beyond the horizon, the renewer of life. He was the God of Heliopolis and Thebes. The main point of observation here is that Amen is not only known for his creative powers but for his expansive ones as well (such as governing two major civilisations - at that time). Isis is yet another association to Chessed and in her earlier period she was considered a water goddess. This is because she sprang from the Abyss of Water, the source of life and hence her association to this Sephira.

the Ocean, lakes and rivers. He was the son of Rhea and Cronus and brother to both Zeus and Pluto. He was a god of possessions and wealth and went after both greedily. The Roman god of Chesed is Jupiter which is derived from the Latin 'Jovis Pater - Father Jove'. The Roman Jupiter was a god of light as well as a warrior god of justice. It must be considered that in early Rome Jupiter took a number of different forms and functions, especially as an agricultural god, later these were amalgamated into one diety.

The Hindu god of Chesed is Brahma and is a diety often depicted with four faces (which are associated to the four Vedas) showing the doctrine of 'All Knowledge'. He also has four arms (the four aspects of inner development) and is often shown seated on a lotus, holding a lotus (higher consciousness growing from the murky swamps where the lotus often grows, higher intellect from the clay of man). Brahma, as a divinity, is the creator to the world and the stars. To achieve the state of consciousness (in Yoga) represented by Brahma is to perceive the divine essence from which all things come. Creativity and divine inspiration are two key words associated to this divinity. Another Hindu diety that could be associated to Chesed is Indra. He is a God (often depicted riding a chariot and holding a bow) who is both an agricultural as well as a warrior godform. Indra was the brother of Agni and is often called the Lord of Heaven.

The precious stone of Chesed is the Amethyst. In the ancient text "Speculum Lapidum (by Leonardi)" considered that this stone

could control mens thoughts and enhance the intellectual qualities. As a charm it was said to cure drunkenness and promote sobriety. This also extends into more amorous areas such as quelling ones passions. In war the Amethyst was a charm of victory and protected the wearer from diseases. It was a stone of particular importance to both Christians and Rosicrucians because its colour relates to the aspect of self sacrifice shown in both religious doctrines.

The Olive is associated to Chesed and was used in religious festivals for anointing as well as being used medicinally as an astringent. From a symbolical viewpoint the Olive is associated with safe passages which is epitomised by the dove returning to Noahs Arc with an Olive Leaf. The oil of the Olive is reported to have helped a number of illnesses when used as a demulcent, a laxative, and has also helped in dissolving gall stones. According to Greek mythology the Olive was chosen as a symbol of peace, and agriculture when it was chosen over Poseidon's horse to represent Attica.

The magical animal of Chesed is the Unicorn, usually depicted as a white animal (esoteric philosophy considers though that the Unicorn is multicoloured) with a single curved horn projecting from its forehead. This single horn in fact shows the unification principle and is said to absorb all poisons. It is also a symbol of fertility and legend has it that the only way to capture a Unicorn is for it to be approached by a virgin where it will lay down defenceless. Its alchemical meanings are many but

generally it is considered to be a catalyst for unification.

Opium is one of the vegetable drugs of Chesed. It is obtained by bleeding the Opium Poppy and harvesting the Sap (when it has dried). From a physical viewpoint, taking this drug produces a deterioration in the cell structure. Its medical effect is that of a sedative, anodyne, narcotic and toxic. Its properties contain codein, narcotine, papaverine, thebaine and narceine. The mystical or magical use of this drug seems to elevate the various layers of consciousness through the dream state. Aleister Crowley published a poem in the Equinox, called "Opium-Smoker" and is of interest because it was based on personal experience.

Cedar is the perfume of Chesed and is an aromatic wood that has been known in Biblical times. The perfume extracted from it is said to promote longevity and good health. The magical association this perfume is one of attracting the opposite sex and it is also said to give the wearer a shrewd business in order to obtain wealth. Also it is a perfume of justice and power to the wearer.

The Rosicrucian grade associated to this Sephira is the Adeptus Exemptus (Exempt Adept) and is depicted by the symbols 7=4. Paul Foster Case in his book "True and Invisible Rosicrucian Order" asks when describing this grade 'Exempt from what' and speculates that it is freedom from personnel participation in anything. Dion Fortune in her "Mystical Qabalah" is of

the opinion that when one reaches this level he or she is free from Karmic ties. Yet another view of looking at this grade is that the Adept is Exempt from the normal restrictions that are placed on the lesser ranks within the Order. It is his job to forge ahead new links and try new areas of study since he is at the top of the Second Order. Being Exempt from the restriction of limitation also allows personal experimentation into frontier states of consciousness. The Adept, at this level, is not yet free from Karma as this occurs only when the abyss has been crossed and the chains of materialisation are shattered.

Chesed is the level on the Tree where Masters are met and their teachings open up new mysteries schools. Esoteric tradition has repeatedly stated that Masters, (a term to equate those beings above the Abyss that have returned to humanity from time to time to help it), have appeared in the flesh (Mathers, Felkin and Case having asserted they have met them), and not just figments of the misty Astral planes. With the exception of Felkin (who claimed the rank of 9=2) Mathers and Case reached the grade of 7=4 in the R.R. et A.C. which they considered the limit of the grades one could attain in this life though both still allowed plenty of scope for development on this level. Dion Fortune made the valid point in her "Mystical Qabalah" when she said: 'The title of Master should therefore be given only to those who are free from the wheel of birth and death.' Though this is not the Golden Dawn concept of what a master is (at 7=4 level), I must concur with her, it has been a fact that too often prestige is given to Order ranks which human nature is not fitted to bear.

When one first enters Chesed (in Assiah) one finds the new level of experience is almost limitless but when the top of Chesed is reached in Atziluth the limitations then become just modes of thought. This necessitates opening up oneself to completely new concepts, most of them beyond the present comprehension, we know that we have a change but are not exactly sure what the change will be. At this point the involuntary action of our psyches take over and propel us through the Abyss. Though this is basic evolution and the Karmic lives and currents do prepare us, accidents do happen and individuals are thrust ahead of their times and it is usually they who are caught in the filters of the Abyss. Though on the whole, an Adept who has reached the top of Chesed, in relationship to the concepts of the various esoteric Orders, would be proficient at the technicalities of this level but not those beyond them. For it is only when the Adept has been taken out of this level (excluding accidental crossings) that he can be considered a Master of it.

Araboth is the Seventh Heaven associated to Chesed. Its meanings are varied but the root ARB meaning a mixture has been cited as one source of its origin. Also the Hebrew roots of AR = power and movement when combined with BTH = inner dwelling place is just as valid an association. The two main angels of this Palace are Zeburial and Tetrabrial. This heaven assures us of a safe place that remains so throughout eternity that one can reach through prayer, meditation, and human actions, on the earthly plane. ARBTH = 603 which equates to a place of

abundance, in the positive sense.

The King of Edom associated to Chesed is Jobab (YUBB = 20). This word is formed from the root YU which roughly translated means every intelligent (luminous) manifestation. The arabic and Coptic roots mean both Sun and Moon respectively. The second root BB relates to interior expansion or hollow. When placed together we find an luminous intelligence in a hollow void. The root ChZH (20) can be related here and means settled or fixed into place. This refers to Jobab being in a position that is fixed and cannot be altered. Another root TATA (20) which signifies a deep hole or the creation of one.

The Hell associated to Chesed is called Gihebem and means 'silence'. This ascribes to the period of loneliness where one has to leap into the void and trusting on ones past actions for salvation. It is a time of change in every sense of the word and shows that if one has passed the test they will leave the Hell behind but if not they will remain there forever. It is the time where ones punishment is loneliness, being far away from the divine source of nourishment.

ASSOCIATIONS

TITLE:	CHESED - MERCY
TITLE IN MICROCOSM:	LEFT SHOULDER
ATZILUTH NAME:	AL
BRIATIC NAME:	TZADKIEL
YETZIRATIC NAME:	CHASMALIM
ASSIAH - PLANET NAME:	JUPITER
QLIPPOTH:	GAGH SHEKELAH
HINDU CONCEPT:	BRAHAMA
EGYPTIAN DIETY:	AMEN, ISIS
GREEK DIETY:	POSEIDON
ROMAN DIETY:	JUPITER
GEMSTONE:	AMETHYST
MAGICAL WEAPON:	WAND OF CHIEF ADEPT
MAGICAL EXPERIENCE:	VISION OF LOVE
AROMATIC:	CEDAR
VEGETABLE DRUG:	OPIUM
MINERAL DRUG:	STANNUM
PLANT:	OLIVE
ANIMAL:	UNICORN
TAROT ASSOCIATION:	4 FOOURS
VICE:	DISOBEDIENCE
VIRTUE:	OBEEDIENCE
GEOMETRIC ASSOCIATION:	SQUARE
THE HEAVENS:	ARABOTH
KING OF EDOM:	JOBAB
HELLS:	GIHEBEM
ROSICRUCIAN GRADE:	ADEPTUS EXEMPTUS

LESSON 13

GEBURAH - STRENGTH/SEVERITY

'The fifth path (Sephira) is called radical Intelligence because it resembles Unity, uniting itself to Binah, Understanding which emanates from the Primordial depths of Chokmah, Wisdom.'

The above statement of the Yetzirac Text tells us that this Sephira is associated to Unity and equates this with both Binah and Chokmah. In fact Geburah and Chesed are merely the manifested energies of Binah and Chokmah and hence the analogy. The aspect fo Unity here is unification of Geburah and Chesed as a separate polarity. The term "Radical" means touching that which is fundamental which shows the underlying meaning of the term "Radical Intelligence".

Geburah is the 5th Sephiroth and has the dual title of both Strength and Severity. It derives its power and formation from the masculine centre of Chesed which is the opposite extreme from Binah above it. For when Mercy and strength are harmoniously joined they produce Understanding, since its outer shell is masculine and its inner nature is feminine. To use words like Strength and Severity to describe Geburah is really an over simplification, for example, Strength without application has no virtue. By using polarity one begins to understand the nature of this Sephira a little better. Chesed is Mercy and its opposite

is not quite Strength or Severity but a form of martial aggressiveness, hence the relationship of Geburah to war is very apparent. There are certain destructive qualities associated to this Sephira such as hate, anger and revenge but all of them are based on relativity as without the mercy of Chesed none of the passions of Geburah would emerge. In short, an army or war cannot engage without an enemy.

The Magical Image of Geburah is a mighty warrior in his chariot (armed and crowned). Here we have the warrior aspect not only prepared for battle but eager for it as well. It is from this image that the martial aspects of Geburah are over the present. Within this context, there is a certain amount of tension present for here we have the warrior constantly on guard with almost eternal vigilance which can be a strain on the emotions and resources. Since the pendulum sways both ways a backlash to this type of behaviour is very real and should be watched for.

The Magical experience of Geburah is a vision of power. Now this relates directly to the energies of this Sephira. By the way of ascent, the power is the growth of the rebirth aspect which is experienced in Tiphareth. Here the new energy is now matured and has gained both in stature and strength. In terms of descent, Geburah is the Sephira that shows the establishment of the newfound masculine energy which also signifies power.

There are a number of Magical Weapons associated to Geburah,

but the one of importance is the sword. It is a symbol of a guard as well as justice and enforcement. In alchemy it is a symbol of the conjunction due to its concept of penetration. In the Golden Dawn paper on the Magical Sword it says: 'The sword is to be used in all cases where great force and strength are to be used and required, but principally for banishing and for defence against evil forces. For this reason it is under the presidency of Geburah and of Mars, whose names and forces are to be invoked at its consecration'. The spear has also much the same function as the sword while the scourge is a symbol of severity and punishment. The chain is the chain of mourning, a symbol of the heaviness of binding obligations.

One of the geometric symbols of Geburah is the Pentagon and another is the Pentagram, of this Mathers wrote: The Pentagon, first form, reflected from every second point. The Pentangle can be traced in two ways; reflected from every second point, when it is called the Pentagon; and reflected from every third point, when it is called the Pentagram. The Pentagram as a whole is referred to the fifth Sephira Geburah. The Pentagon naturally represents the power of the Pentab operating in nature by the dispersal of the spirit and four elements through it. The number of the degrees of a great circle cut off between its angles is 72 degrees, the number forming the astrological Quintile Aspect, good in nature and in operation. It also answers to the dispersal force of the five letters YEHESHUAH.

The Virtue of Geburah is energy which relates not only to

the drive of completing projects but also the courage to hold fast on to ones convictions in the face of adversity. Those individuals who come under the influence of Geburah will have to go out and build, creating new situations in place of old but also showing the ability to compete with others, as in many instances new endeavours financed by Geburah are built on old ones which will have been torn down as a result of contact with this dynamic force. As a virtue it is the ability to fight evil and win, then convert it to good.

While the Virtue of Geburah is energy, its vice is self destruction which is caused by the rampant force of Geburah over extending itself. This destructive quality is in the self and is the point where something has over reacted its boundaries. The force that it has tried to conquer then, in turn, conquers it. Here the force of this Sephira has utilised a vehicle that is unprepared to handle its energies.

The two additional titles of Geburah are Justice and Fear. These actually relate more to the martial constancy of Geburah's war like attitude. Both these titles relate back to Geburah's image of a warrior in a chariot. Justice shows that the warrior will come to the aid of those in his domain while fear shows the reactions when his laws have been broken.

As a mineral drug of Geburah, Iron directly effects the blood, especially the Haemoglobin. This in turn makes our blood supply oxygen rich which produces more energy. The term used for

which mineral substances that are taken into the body is called Chelation and if absorbed have a potency of up to ten times greater assimilation. The esoteric aspect of Iron as a mineral drug brings out a stabilising effect of holding firm to ones karmic pattern.

Geburah in Atziluth comes under the name of Elohim Gibor which means "Gods wars or battles". By the way of descent on the Tree we approach Geburah with a certain amount of caution as though the qualities of Mercy in Chesed have made us receptive to change, it is now bringing in the power of the senses. In ascent we view Elohim Gibor with a longing for justice. This is because we have come up through the hell of war and now wish for peace. The root of Gibor is GBR (205) = "to be powerful" which also equates with another root DRA = "to repel". Elohim Gibor purges us of our aggressions by making us act out the karmic play we are all in but directs us to the selfish side of our nature so that we can understand the full necessity of it and grow and develop from this experience.

The Briatic emanation of Geburah is through the Archangel Khamael while others (such as Levi) say it personifies divine justice. It is Khamael that appeared to Jesus (to give him strength) in the garden of Gethsemane. This Archangel is the one that gives us the strength to perform the martial duties of this Sephira. It is here that he must inject in us desire, hate, rage and fear so that we can experience these for the greater good. While he does not create these evil forces he does permit them to

manifest in us by standing slightly aside as we experience this aspect of evil. For Khameal is a tester of our nature.

The Yeziratic influence of Geburah is in the angelic choir called the Seraphim (which means fiery serpents). It is they who govern the karmic influence of our lives under this Sephira. They are the angels of Love, light and fire and produce in us these qualities through manipulation. They try to give us the chance to have our fill of experiences under their guidance. Though most of these will be unpleasant they are for the development of self and this point must never be overlooked.

The Assiatic influence of Geburah is the planet Mars. Its mundane effects are that of energy, construction, competitiveness, force, war, sudden impulses etc. It is important to realise that with this planet we have a force, a tremendous power that is to a certain extend blind in its direction. The esoteric Hebrew word for Mars is Madim (Mad = force or might) which is a name that reflects this planet's nature. In Mars we have the warrior, ready for action but the approacher must decide how he comes to him, as friend or foe. It is here we must examine our motives for if they be correct he will not harm us but if they be the opposite we are then in trouble.

The Qlippothic energies of Geburah are the Golahab or Burners with Fire as they are sometimes referred to. Their forms are said to be those of creatures with enormous black heads which are sometimes described like volcanoes in eruption. Their energy

is one of immense force which man picks up and directs towards others in violent action and aggressive behaviour. However the energy drawn from their sigil is short lived, like most of the energy coming from the lower Tree. Passions, vice and immorality are all the result of the negative aspects of this Sephira and its effect on man.

Horus is the Egyptian godform associated to Geburah. Since Horus is a god of many parts the one that has the most significance here is Heru-Behutet and he is usually depicted with a spear and a headress surmounted with a solar disk. Behutet drove away darkness (and night) and the threatening elements such as rain clouds, storms, winds etc., which left the brilliance of the sun shine through. This is of course symbolic of the victory of light over dark forces. The battle between Horus and Set was a battle between Heru-Behutet and Set. Another title of Heru-Behutet was Lord of the Forge City where he was considered the master blacksmith.

Ares is the Greek god of war and was the son of Jupiter and Juno. As a god who originated in Thrace he was often shown as an armed warrior but was more noted for his rages than anything else. In battle, his weapon was the spear and was always said to be accompanied by the three comrades - war, fear, fright and strife (Deimos, Phobos and Eris). Every evil ill of war was associated to this god. Another association of interest is that of Hades, King of the Underworld. The Scandanavian god also attributed to Geburah was Thor, son of Odin and Earth, he was

also called the god of thunder and possessed the formidable hammer which could be utilised as a weapon of terror.

One of the important Hindu associations to Geburah is that of Vishnu. Although he is a warrior god he is opposite to the Greek God Ares because he fights against evil. The image of Vishnu, with his four arms (holding the mace, shell and lotus) is in reality a blending of both concepts of Thor and Ares into the god of preservation but one who will go to battle to defend it. There are many stories associated to Vishnu as a defender of the Righteous. One such example of this is Vishnu saving the royal elephant from a crocodile.

The Roman god of Geburah is Mars and his name is taken from the root MAR which means generative force. He was the father of both Romulus and Remus, the twins who founded Rome. Like a lot of other godforms he was first a god of agriculture. As a god of Spring he was called Mars Gradiuus (from "growth") while as a god of war he was always seen with his companions who instilled not only fear (to the enemy) but honour and courage to the forces under his protection.

The Tarot association to the four fives shows opposition, strife and struggle, war, obstacles to the question in hand - ultimate failure or success as also shown. The Five of Wands is called "Lord of Strife" and shows swift bold action. The Five of Cups is "Lord of Loss in Pleasure" which signifies pleasure coming to an end - disappointment and loss. The Five of Swords

is "Lord of Defeat" and also shows loss but after a struggle - a battle lost. The Five of Pentacles is "Lord of Material Trouble" which shows payment for reward (of a material nature) - sometimes wealth gained at a bitter expense.

The vegetable drug of Geburah is a tincture made from the roots and leaves of Nettle. This drug contains a good deal of Iron, Tannin, Phosphates, Formic Acid etc. It is used as an astringent, diuretic, purgative, blood builder, stimulant and tonic. In ancient times Nettle was gathered (before sunrise) and fed to cattle to protect the farmer against night demons.

The Red Jasper is one of the precious stones of this path. It is noted as a gem from which imperial seals were made. As an amulet it could heal one injured in any type of hunting accident as well as keep one from being possessed. Among its medicinal qualities apart from bringing good health was a curing of blood diseases. Though Jaspers come in a variety of colours the Red Jasper relates more to curing one of diseases or ailments associated with the fire element and the martian influence.

The sixth heaven is related to Geburah and is called Makhon which means place or base. The Talmud says 'Makhon contains the reserves of snow, hail, harmful dew, round drops fatal to vegetation and its doors are in flame'. It goes on to quote Deut;28;12 'YHVH will open unto thee his good treasure'. This shows that the way to attainment is through the palace of trial and tribulation. If one accepts the challenge it can only benefit them, to

deny it one will fall to the fatalism that this heavenly Palace represents. Makhon is also called 'Palace of Will' for will is the only way one can survive the ordeal. The angels of this Palace are Rumial, Katmial, Gehegial, Arsabrsbial, Egrumial, Machkial and Tufrial.

The sixth infernal mansion of Retzeltoth means gates of death. This relates to the area where one experiences death, yet again, only this time it is related to Geburah. The concept teaches us that we are on the threshold of burning our bridges completely with the upper Tree and having little or no chance of redemption. This is a severing point with the upper Tree but it is still ultimately up to us whether or not we can reconnect the severed link.

The magical perfume or aromatic of Geburah is Tobacco. Since early days when this plant was used in incense form it created a pungent aroma and was used in the Americas as a prelude to a sacrificial ritual. Also it is used both as a stimulant and a relaxative before battle. The Mexicans used tobacco to identify with the rain goddess while the Mayans used it to appease the four elements.

The Edomite Duke associated to Geburah is Elah and the King is called Husham ($HShM = 905$ or 345). By the use of Gematria we find that 345 equates to 'Extract' or 'draw forth' while 905 relates to 'Precious Stone'. Together they relate to the emerging of crystallised matter. The root of Husham is HSh which is a

violent or disordered movement. Another root of possible origin is HUSH meaning "barrenness". The root AM shows a passive force which when merged with HSh releases its barren principles and gives birth to a material substance and takes on a positive movement.

The Imaginary animal of Geburah is the Basilisk. This is an animal with the body of a snake and the head and claws of a bird of prey. This is representative in Christianity as a symbol of the devil of Anti-Christ. Its main weapons are the eyes which could kill at a glance and like in the fight between Persues and the Gorgon, the only way to kill it is to see it first through a reflection.

A simplified explanation of the 6=5 grade of Adeptus Major is that in the 5=6 level he learns how to apply his trade in a practical manner, while in the 6=5 he must not only know how to, but he must become good at it. It is here that the powerful magician is brought through, a person to be reckoned with on all levels of occultism.

ASSOCIATIONS

TITLE:	GEBURAH - STRENGTH/SEVERITY
TITLE IN MICROCOSM:	RIGHT SHOULDER - JUSTICE, FEAR
ATZILUTH NAME:	ELOHIM GIBOR
BRIATIC NAME:	KHAMAELE
YETZIRATIC NAME:	SERAPHIM
ASSIAH - PLANET NAME:	MARS
QLIPPOTH:	THE GOLAHAB
EGYPTIAN DIETY:	HORUS - HERU BEHUTET
GREEK DIETY:	ARES, HADES
ROMAN DIETY:	MARS
HINDU ASSOCIATION:	VISHNU
GEMSTONE:	RED JASPER
MAGICAL WEAPON:	SWORD
MAGICAL EXPERIENCE:	VISION OF POWER
AROMATIC:	TOBACCO
VEGETABLE DRUG:	TINTURE OF NETTLE
MINERAL DRUG:	IRON
PLANT:	NETTLE
GEOMETRIC SYMBOL:	PENTAGON - PENTANGLE
ANIMAL:	BASILISK
TAROT ASSOCIATION:	4 FIVES
VICE:	SELF DESTRUCTION
VIRTUE:	ENERGY
KING OF EDOM:	HUSHAM
HELLS:	RETZELTOTH
THE HEAVENS:	MAKHON
ROSICRUCIAN GRADE:	ADEPTUS MAJOR